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AN ADDRESS

ON OCCASION OF THE

SEMI-CENTENNIAL CELEBRATION

OF THE

SUNDAY SCHOOL

OF THE

FIRST WARD PRESBYTERIAN CHURCH.

Syracuse, N. Y., May 28th, 1868.

BY THE

REV. LEWIS H. REED.

SYRACUSE, N. Y.

MASTERS & LEE, PRINTERS AND BINDERS, 41 SOUTH SALINA ST.

1868.

Records of the First Ward Presbyterian Church

Baptisms 1822-1845, Recorded in Minutes of Session
Marriages 1822 - 1843, Since 1843 a private one
Taken away by the clergymen
Members - from beginning to date.

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what is now the Norman Wood place. Young boys were car-
ried away as captives. Some of the present inhabitants recall
their exploits in hunting deer, chasing them into deep runs into
Lake, where they were easily captured. I once asked Mrs.
O'Rourke if it was true that there were wild animals here when
she was a child. "None now," said she, "they were as thick as
hair on a dog's back." Judge O. R. Strong remembers seeing
a bear drinking at the same place from the creek which now
furnishes the supply for our city water works. Frank McLaren,
a prominent merchant of Montreal, the father of Mrs. Strong and
of many who have become distinguished in the Presbyterian
church, was attacked by a bear, and fatally injured, while on
business among these Greening Hollows, on the 22nd 1881. Mr.
Holbrook, the father of Thomas Holbrook, was asked to dress
his wounds, but he was so badly bitten and mauled that

In those early days the sign which in this vicinity was common
was a white cross. It was a sign which was used by the
SYRACUSE PUBLIC LIBRARY. It was a sign which was used by the
of James Street, by marked cross. Others remember going out
in quest of berries where now are Amherst Blocks.

The actual village of Syracuse was incorporated in 1825. As
Mr. Fair says in his address on the Peace of Onondaga County:
"It was a small town. The road leading to Onondaga Valley,
upon which the First Presbyterian Church now stands, was then
considered to be the town. A lady friend tells me she remembers
after leaving her home from day to day in attempting to pass
that point. At that time the highway is as narrow as the
highway now, and the present Valley place. The names of
many of the early settlers of Onondaga have been given to us
Capt. Tyler and Asa Phelps, who were the first settlers
near to Onondaga. Asa Phelps was a settler of Onondaga Val-
ley. Mr. Isaac Van Hook, father of Mrs. O'Rourke, came with
his family to this place March 22, 1821. He brought the first
potato knive having an iron head and a wooden handle of
oak. About the same time there was a small settlement near

SALINA IN OLDEN TIMES.

Fifty years ago! What changes and progress in that time! When this Sunday School was organized there were but twenty-one States in the Union. Texas, and California, and the whole Western Territory, was a land unknown. The school-house in which this Sunday School was organized was built two years before the first steamboat began to navigate the Hudson River. The first Railroad was not introduced into this State till 1831. In 1850 there were but seven thousand miles of railway on this continent; now there are thirty-seven thousand. Telegraphs are of recent date, and yet there are one hundred and eighty thousand miles of these now in existence. London and San Francisco can communicate in two minutes of time.

Fifty years ago there was a little settlement on the ground which we now occupy, that had not then risen to the dignity of a village. The village which took the name of Salina, was not incorporated till 1824, six years after the Sunday School was organized. The place was familiarly known as Salt Point, because salt, was found here, and because it occupied the angle formed by the Lake and Mud Creek. At first the place was unhealthy; and as it was visited by adventurers had rather of a hard name. This region must have furnished the best hunting ground for the Indians. The salt springs, or licks, brought together many wild animals here. Bears, wolves and deer were abundant. Abraham Van Vleck, who was the first male child born in this county, in 1792, who recently died among us, and whose son is a teacher in our Sabbath School, was pursued by wolves when returning from pasture one evening, at a spot near

what is now the Norman Wood place. Young bears were carried away as curiosities. Some of the present inhabitants recall their exploits in hunting deer, chasing them with dogs into the Lake, where they were easily captured. I once asked Mrs. O'Blennis if it was true that there were wild animals here when she was a child. "Bless you," said she, "they were as thick as hair on a dog's back." Judge O. R. Strong remembers seeing six deer drinking at the same time, from the creek which now furnishes the supply for our city water works. Finlay McLaren, a prominent merchant of Manlius, the father of Mrs. Strong and of sons who have become distinguished in the Presbyterian church, was attacked by a bear, and fatally injured, while returning home from Onondaga Hollow, on the East Hill. Dr. Holbrook, the father of Charles Holbrook, was called to dress his wounds, but he sunk under them and soon died.

In those early times the high land in this vicinity was covered with scrub oaks. There are those still living who remember when they had to find their way to what is now the eastern end of James street, by marked trees. Others remember going out in quest of berries where now are brick blocks.

The rival village of Syracuse was incorporated in 1825. As Mr. Fisk says, in his address on the Press of Onondaga County, "It was a mud-hole." The road leading to Onondaga Valley, upon which the First Presbyterian Church now stands, was often overflowed in the Spring. A lady friend tells me she remembers often leaping her horse from log to log in attempting to pass that point. At times it was necessary to go around on the higher ground, near the present Yates place. The names of many of the earliest residents of Salina have been given to me. Comfort Tyler and Asa Danforth, who were the first white persons to manufacture salt here, were residents of Onondaga Valley. Mr. Isaac Van Vleck, father of Mrs. O'Blennis, came with his family to this place March 2d, 1792. He brought the first potash kettle holding one hundred gallons, for the making of salt. About the same time came Elisha Alvord, and four years

later his brother Dioclesian, recently deceased. Ira Gilchrist, when but two years of age, came with his father in 1793. He and Mrs. O'Blennis are all who remain of those early settlers. David Brace, one of the original Elders of this church, came in 1793 or '94. When but a boy he carried the mail, on horseback, from Onondaga to Oswego, finding his way through the wilderness by marked trees. In 1809, when he wished to establish himself in the drug business in this place, he offered five dollars a week rent for a rough board building, and was refused; so great was the demand for houses at that time. Thomas Wheeler came to this place July 10th, 1799. At that time there were but sixteen salt blocks on the Reservation, and these contained only from four to eight kettles each. The Usenbents family came in about 1802. The father of Mrs. Samuel P. Smith came about the same time. The earliest and most considerable merchants were John Carpenter, Elisha and Dioclesian Alvord, Fisher Curtis, Richard Goslin, Richard C. Johnson and Davenport Morey. John Danforth, Asa Danforth, Jr., Benajah Byington, Ichabod Brackett and Ashbel Kellogg were prominent manufacturers of salt. Timothy Gilchrist, Adam Trask and Cornelius Schouton, kept the first taverns. In 1812 there were three public houses and twelve stores in the place. These latter, in addition to names mentioned, were kept by Dennis Mayo, Thomas McCarthy, Thomas Wheeler, Horace Brace, Jonathan and William Baldwin, and others. William Kirkpatrick was for many years Superintendent of the Salt Springs. Isham West early established himself here as a hatter. Samuel P. Smith was a prominent cabinet maker.

The first houses were built of logs, or else were made with an outside frame filled in with sticks and mud. There appears to be but one brick building now standing in this region that was in existence fifty years ago. That is the building erected in 1809 by E. and D. Alvord, on the corner of Exchange and Salina streets, once a hotel, and afterwards converted into a store. Of frame buildings of great age, a few remain. That which is old-

est is the John Danforth house, south-east corner of Free and Spring streets, built in 1793. After this, may be mentioned the William Dexter house, corner of Free and Lodi streets, built in about 1800; the Samuel Matthews house, on Free street; the Burke house, on Wolf street, between Lodi and Salina streets; a low-roofed house on Salina street, opposite Mr. Hartshorn's store; the building west of the same store, now occupied as a bakery, in which Isaiah Bunce published the "Salina Sentinel"; the house also in which he resided, on Bear street, next to Mr. Mason's shop; the Spafford house, now the residence of James Sabin; the Johnson house, on the south-east corner of Salina and Centre streets; a house a short distance above, on Salina street, built by the Furnace company, and known as the Brad Markham house; the small brown house on Bear street, occupied by old Mr. Nutting, that was moved from the corner where the Salina Bank was afterward located; the house corner of Carbon and Centre streets, occupied by Samuel Kent, that was moved from where the Salt Springs Hotel now stands, once the residence of David Brace; the house on the corner above, now the residence of David Luther; the William Porter house, on Carbon street, at the corner of the lane, once the residence of Hezekiah Barnes; the house next south of this, once the residence of Lebbeus Gilbert; the wood-colored building in the lane, back of John McCarthy's; the house on the corner of Carbon and Bear streets, occupied by William Mylerane; the small red house on Centre street, opposite the Salina school house; the wood-colored house standing back in the yard next to Sheriff Hollister's; the Deer house, on Carbon, below Wolf street, though but half of this remains; the building in which D. Morey kept store, moved to the corner this side of the canal, near Phillips' brick shop; the Doyle house, on Wolf street, and probably a few others. These linger as the decaying monuments of olden times.

The first public burying-place was the north-west corner of what is now the Park, about where the church afterward stood. The ground being wet, burials were afterward made on the high

ground, or ridge, north-east from the present Park, beyond where the lane now runs to Carbon street. After this an extensive grave-yard was laid out on Salina street, opposite where St. John's Roman Catholic church now stands. This was given up in 1829, and the remains removed to the present ground. In digging foundations for dwellings on Salina street, human bones have been discovered. Nor is it certain that the last burial-place will continue, many of the dead having already been removed to the more beautiful Oakwood.

The war of 1812 produced quite an excitement in this section. The nearness of this place to Oswego, where is Fort Ontario, and the ease of communication between the two places, through the Seneca and Oswego rivers, made this a point somewhat exposed. The fact also that soldiers were sent this way to the defence of that garrison, tended to increase the excitement. An incident is told illustrating the dispatch and patriotism of the women of those times. An officer of the American army sent word to Mrs. Ball, whose husband kept a public house on Salina street, near Wolf street, that he wished dinner for himself and men, within three hours from that time. She immediately set about preparing for the meal, and when the men arrived placed before them three enormous chicken pies, with an eagle, of pastry, on the top of each, having a cranberry in its mouth, and surrounded by thirteen stars.

Fifty years ago the State had no Erie or Oswego Canal. The carrying of the former through the village of Syracuse, to avoid the Lake, was injurious to Salina. The central section of the canal was completed in 1819. Capt. William Stewart, Dean Richmond and Russell Buckley, carried the first boat load of salt from this place, over the new canal, to Utica. The entire canal was opened, and its completion celebrated, Nov. 1st, 1825. The Oswego canal was completed in 1826-7. Passing through Salina, it occasioned some changes in the streets of the village. Before this, Free street was the principal street, having numerous stores and dwellings, as well as the finest buildings. The canal, cutting in upon one side of this street, seemed to form a limit from

which business and residents settled back. Exchange street henceforth became the important street and centre of business. The store of Dioclesian Alvord stood upon the north-west corner of Salina and Free streets, and was built of brick; that of Fisher Curtis was on the south-west corner, opposite. The stores of Richard C. Johnson, Davenport Morey and T. McCarthy stood near where the reservoir now stands. That of B. Byington stood upon the other side of the street, and fronted to the lake. H. Brace, D. Brace, D. Mayo and J. Baldwin, were on Salina street.

The construction of the Central Rail Road, which also took its course through the village of Syracuse on account of the Lake, helped to decide that Salina should become the limb, rather than the heart, of a great city. In 1848 the two villages had run together, and were incorporated as a city, under the name of Syracuse.

Having looked thus at the place, let us take now a view of the building in which our Sunday School was born. It has commonly been spoken of as "the old red, or pink, school house," because its color bordered something on a pink. It was not painted, however, at the time the Sunday School was organized. It was built in 1805, and stood on what is now the south-west corner of the Park. It was on a parallel line with Park, then Salt street, and fronted to the east. This building answered the purposes, for many years, of both school house and church. The seats were arranged at first to face the wall, but afterward to face the teacher. In the centre of the room stood a large stove, elevated upon a platform a few inches high, filled in with sand. Subsequently the building was enlarged on the rear end, making two rooms, with the addition also of a woodshed. Originally the Park was a common, Centre and Salt streets intersecting it. Near the centre of the ground was a deep pond, which seemed to be fed by a living spring. Here geese and ducks, as well as children, disported in summer; and in winter the frozen surface made a most excellent skating park. In 1839 the school house,

after having stood over thirty years, was taken down, the pond was filled, and the four quarters of the Park indicated by a horizontal guard. At a still later day, in 1847, the present fence was built. In that school house the usual incidents of merri-ments, mischief-making, tears and punishments occurred. At an early day some rough young men were taught there. There was a teacher by the name of Isaac Van Tassel, a pious man, from Onondaga Hollow. He was anxious to become a minister, and had asked the Presbytery to educate him. They refused to do so, however, because of an impediment or hesitancy in his speech. He said he would preach, and finally did preach, becoming a missionary, and going with the Misses Brewster, of Onondaga Hollow, to the Maumee Indians. He married a daughter of the Rev. Joseph Badger, of Austinburgh, Ohio, and died among the Indians, after a very useful life, in about 1847. Under his administration a plot had been formed to resist his authority. He had punished a young man for swearing. This led to insurrection and revolt. Five or six banded together to put him out of the school. He had some intimation of what was going on, and as he left the house in the morning, said to Mrs. Dioeclesian Alvord, with whom he boarded, "You need not be surprised to see me home earlier than usual;" and then explained to her his apprehensions. He left; and upon going to his room to put it in order, she found the Bible open, with the passage marked: "Rid me and deliver me from the hand of strange children." His prayer was answered. At noon he informed her that Dean Richmond, who had been drawn into the plot, came forward, and in a manly way confessed and apologized for the whole transaction. She predicted that he would come to something; which has proved true. The others all came to a bad end. Another teacher, of a later day, had a novel mode of punishment. He was wont to take out his pen-knife and strap it violently, and then ask the delinquent scholar whether he would be bled, or be struck with the ruler. Of course each frightened urchin always chose the latter. A brother and sister, who are still with us, thought they would

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circumvent the wary teacher. Having loitered, or been detained without good excuse, and anticipating punishment, the sister advised the brother that when called up, and the choice should be submitted, he should say that he preferred to be bled. The usual method was gone through with, in a very dramatic way. The knife was strapped, the child's sleeve rolled up, and then the solemn question put. "I choose to be bled," said the boy. It overturned the teacher's gravity; he let the boy go. In this connection I may speak of another mode of punishment, still more novel, adopted by a lady teacher who kept a select school not far distant. One of her pupils is here to testify to what I say. Her method of disgrace was nothing so common as a dunce-block or fool's cap, but a salt barrel pierced with nails, the nails pointing inward. Into this barrel the refractory child was put, and a heavy piece of iron from the stove laid over the top; so that if the little offender thus in durance vile tried to resist, he found, like the apostle, that it was hard to kick against the pricks. Besides Mr. Van Tassel, some who taught in the old school house became ministers. Royal West was one; Cyrus Hudson was another; Martin Kinney, teacher in the "Institute" at a later day, and one of the Superintendents of the Sabbath School, also became a minister.

The first Presbyterian preaching in this place was before the school house was built. The Rev. Mr. Sickles was sent out by the Dutch church in September, 1803. He was from Kinderhook, and was passing through Salina on his way to Fort Brewerton. Stopping over night at Trask's tavern, and finding an uncongenial company there, he asked in the morning if there was not a religious family in the place with whom he could lodge. He was directed to Isaac Van Vleck's. Calling upon the family, he found they were the persons for whom he had a package, sent by friends at the east. In the course of conversation he asked if he could not hold a religious service somewhere that evening. He was referred to Aaron Bellows' cooper-shop. The appointment was made, and in the evening the house was

crowded. It was a good meeting, and such singing! There was no more preaching in the place for two or three years, and then only occasionally. In 1810 a Presbyterian church was organized at Onondaga Hollow, in connection with residents here, under the name of the "United Church of Onondaga Hollow and Salina." The Rev. Dirck O. Lansing was the pastor. There were but nine members residing here. The only place of worship was the school house. Here meetings were held alternately with the Methodists. Mr. Lansing continued to preach to the United Church till February 2d, 1814. Previous to this, in the autumn of 1812, the Rev. Caleb Alexander removed to the Hollow, and took charge of the Academy in that place. Mr. Alexander was never a pastor at the Hollow, but while residing there occasionally preached, and after Mr. Lansing ministered to the people here. It was under Mr. Alexander's ministry that our Sunday School was formed. After him came the Rev. Samuel T. Mills, for about a year and a half. He was succeeded by the Rev. James H. Mills, who was instrumental in building a church and organizing a new society here, thus severing the connection with the Hollow. This was in 1822. Thus our Sunday School antedates the present church organization by six years.

The person who was chiefly instrumental in establishing the Sunday School here, and who may be regarded as its first Superintendent, was Mrs. Porter. It should be said that before the organization Mrs. Porter opened a Sabbath School in her own house, in connection with a day school which she was teaching. This was in 1815 or 1816. She was seconded by Mrs. Spafford and Mrs. S. Alvord; and these three were really the James Cephias and John of the church at that time. Mrs. Spafford removed to Tecumseh, Michigan, in 1837, where she died. Mrs. Porter reached an advanced age, and died here, with her children, May 23d, 1858. Mrs. Alvord also lingered among us till September 7th, 1863, and then passed away. All were remarkable women, distinguished for piety and good works. Mrs. Porter's labors in behalf of the Sunday School make it proper that

I should introduce an extract from a letter published in the Oberlin Evangelist, August, 1858, after her death. "It seemed as though the image of her Master shone from her very countenance. She always had a word to say to every one. For the weak and faltering christian, she had a word of encouragement; for the worldly, a word of warning and exhortation; before all she held up a Saviour from sin and its consequences; the impenitent she pointed to the Lamb of God, and some of this class have said of her since she died, 'She would not let me go till I found peace in believing.' As she drew near death, she said the river, that had always looked so dark to her, now looked bright. On my entering her room one morning, and asking if she had slept any; 'Oh no,' said she, 'but the room is full of the presence and glory of God, and has been all night.' In her dying moments she would often say 'all is light and life; I see no death; it is *life*, LIFE.' The day before she died, recounting the great mercies of God, she said: 'I have hope for all my children, that I shall meet them in heaven; and for ten of my grand-children; yes, indeed, for all of them; because God has promised to be a God unto his children, and children's children, and I plead his promises, and believe he will fulfill them.' When asked by a clergyman who called, if she would like to have him pray with her, she replied: 'It is well to pray, but I feel more like praising.' A number of times, within a few hours of her release from suffering, she said: 'I have no ecstasies, but my peace is as a river, and the Lord my righteousness as the waves of the sea.' She had her senses till the last, and gave signs that Jesus was with her when her lips could move no longer." Such was the happy end of one who, forty years before, was mainly instrumental in the organization of our Sabbath School.

The Rules under which our Sunday School was organized are still extant, drawn up in Mr. Alexander's own hand-writing. Some of them read thus:

Rule 3d—"The Instructors and Instructresses shall every Sunday select certain chapters or paragraphs of the Bible, and order their classes to commit them to memory to be repeated on the succeeding Sunday."

Rule 6—"They shall give them occasional instruction in the principles of christian morality."

Rule 14th—"All the instruction is to be gratuitous."

Rule 15th—"This is the last—"All the names of the pupils shall be enrolled in a book, and the roll shall be called over every Sunday, at the opening of the school. Those absent shall be called upon the succeeding Sunday to assign the reasons of their having been absent."

The exercises consisted in reading and reciting Scripture, and occasionally repeating a hymn. A lady writes that she remembers, at the age of five, how important she felt in repeating the hymn—

"Now, in the heat of youthful blood,
Remember your Creator, God."

Premiums also were given. The same lady remembers the silver shilling she earned for repeating the first chapter of John's gospel. Bibles were given for learning the whole of the catechism. Mr. Porter has one that he earned in that way. He too recalls the time when, standing bravely before the whole school, he repeated the hymn—

"Exalt the Lord our God,
And worship at his feet."

In organizing the school, it was necessary to have teachers. At the close of a service in the school house, when Mr. Alexander preached, Mr. Thomas Wheeler, as Mrs. Porter's mouth-piece, presented the cause, and five teachers volunteered their services. These, so far as can be remembered, were Mrs. Chapman, then Julia Porter, Lebbeus Gilbert, Fanny Spafford, Lucy Spafford and Hiram Whedon. The latter was a Methodist; but as there was no other place of worship the Methodists had occasional preaching in the school house, and united in the Sabbath School. The Presbyterians as yet had preaching but half

the time. Daniel Whedon, since D. D., was then a scholar in the school. In a recent letter Dr. Whedon says: "The old unpainted brown school house placed upon the broad green, with a 'pond-hole' before it, is fresh in my memory. There is no spot on earth upon which I gaze transiently with such interest as I pass it in the cars, as your lake, and the village—or now part of a city—which stands upon its margin."

The hour for the Sabbath School to meet was nine o'clock in the morning. Mrs. Judge Hollister, then a young lady residing with her uncle, remembers that she was invited by Mrs. S. Alvord, at the organization of the school, to become a teacher in it. At that time, to her and many others, a Sabbath School was a thing unheard of. Nor had there been but few Sunday Schools, as yet, started anywhere.

The first male Superintendent was Lebbeus Gilbert. He was a son of Rev. Joseph Gilbert, a Presbyterian minister, who was a pioneer in this county, and is buried at Pompey. The son was a good man, a school teacher by profession, occupying the same building for his school through the week. He is remembered by some now as a strict disciplinarian. He resided but a short distance from the school, in the house still standing on the lane, next to Mr. John Lynch's. His interest in the Sabbath School appears from the fact that he was in the habit, in cold weather, of going early to the school house on Sabbath morning, and kindling the fire himself. He is described as a man of medium size, dark hair and dark complexion. At the time he was Superintendent he was not a professor of religion. His name appears on the records as uniting with the church by profession, June 5th, 1825. This was under the ministry of Rev. Hutchins Taylor, the first pastor after the new organization. There appears to have been a special religious interest at the time, for twenty-one persons are enrolled as uniting by profession, and three by letter, on that day. Mr. Gilbert died on the 16th of February, 1827. His remains are interred in the Salina burial-ground.

The Sabbath School continued to be held in the old school house for several years after its organization. The church edifice was erected in 1822. For some reason the school was not transferred at once to the new church, but was still held in the school house. Association, or fear of injury to the new structure, may have caused delay. At length it was decided to hold the Sabbath School in the gallery of the church, and the transfer was made accordingly. The children were assembled for the last time at the school house, and marched from thence, in procession, to the church. The occasion fixed itself in the memory of those who are with us who were children then. The gallery continued to be the place for the Sunday School for several years, the infant class occupying the part over the doors. At length the school was transferred to the lower floor.

We place second on the list of Superintendents, Cyrus Hudson, since a Presbyterian minister, and still living. He refers to his life here as follows: "I was in Salina during the year 1824-5—the fall of 1824 and most of 1825—was attracted there by the family of Hezekiah Barns, which afterward moved to Phoenix. I opened a select school in the fall, taught during the winter, and the summer following. That, you will see, was forty-three years ago. Syracuse was but just the nucleus of a village, sustaining at the time only a small district school, taught, the winter I was in Salina, by a college class-mate of mine, who came with me from Vermont. It may be of interest to refer to a revival season which commenced in my school and spread into the village, the winter I was there. The first case of hopeful conversion was a young lady—Miss E—C—who had taken the lead in the popular amusements of the day. In connection with her change I observed a general seriousness and tenderness on the subject of religion in the whole school. Just at this time the solemnity was greatly increased by the sudden death of a promising young man. This young man, whose name I have forgotten,* was an apprentice to a Mr. Bates, a

*It was a Mr. Windsor.

blacksmith, and was smothered in a chamber of Mr. Bates' house, in an effort to save some important papers, at a time it was supposed the house could not be saved from burning down. The fire, however, was got under; the house saved; but the young man was found in the front chamber, prostrate and lifeless on the floor, with the box containing the papers in his hands. This was early Monday morning. Sabbath evening before, he was in a prayer meeting, held in the school house with two rooms, and both rooms crowded with a solemn assembly. He went home from that meeting with a shop-mate, (who had been indulging hope for a short time,) under deep conviction. The two young men sat up that night until after midnight, conversing and praying together; and during that time the young man expressed the hope that he had given his heart to Christ. Before daylight of that morning he was summoned to eternity. This providence had a powerful effect upon my school, as well as upon the whole village. The young man was respectable, and beloved by all; and there was scarcely one, especially among the youth, but what were deeply moved by the event. For a day or two my scholars, when they stood up to read or recite their lessons, would burst out into unrestrained weeping; and I was obliged to turn the school into a prayer meeting; calling in the minister and deacons to assist. As the fruit of this revival several united with the church." Mr. Hudson further says: "There was then a small band of true christians in Salina. Some of them have a living place in my memory." He mentions several names, but not one of them is now with the living.

It is proper that I should here refer to the death of Delia Adelaide Clark, who was a teacher in the Sabbath School; a young lady truly pious, highly educated and refined, attractive and beautiful. She was a daughter of Dr. Thaddeus Clark, of Pompey, and an older sister of "Grace Greenwood." She was a teacher in the day-school, an assistant to Mr. Hudson, occupying the rear room after the enlargement of the school house.



Once in referring to the school house, with its scenes of deep religious interest, she said "It was rendered sacred by devotion." Her death, which occurred October 5th, 1827, was deeply felt, and some lines were written by a friend, from which I make an extract :

"She turned her dim and languid eyes, which once
Beamed light and joy upon me. And her hand
Inclosed in mine, feebly returned assurance
That she knew her friend. She spoke, but the music
Of her voice was gone.
Within her bosom all was peace and joy,
And Heaven's pure light beamed brightly on her soul.
Be that instructive scene forever graven
Deeply on my heart ; that as she triumphant
Died, and winged her flight to Heaven, I too
May triumph o'er the grave and die like her."

The next Superintendent after Mr. Hudson, so far as appears, was Esq. Daniel Gilbert, brother of Lebbeus Gilbert. He was a Justice of the Peace, at one time Post Master, and resided in a small house still standing on Wolf street, between Salina and Lodi streets, before called the Burke house. This was prior to his removal to the house which he built at the corner of Park and Centre streets., now occupied by Mr. Noah Wood. He was taller than his brother Lebbeus, and was of lighter complexion. His wife was a daughter of Dr. Hezekiah Clark, of Pompey. She was a cousin of Miss Clark, to whose death I have referred. He united with the church, by profession, April 1st, 1827. That year, which was during the ministry of the Rev. Mr. Hotchkiss, the second pastor, was one when large additions were made to the church. Thirty-six persons united by profession, and ten by letter. Mr. Gilbert removed from the place, and took a letter of dismission from the church in March, 1833.

We place next on the list Wilmot Williams, still living. Mr. Williams was a merchant here. Dr. A. S. Ball married his sister. He united with the church, by profession, March 3d, 1832, and was dismissed May 6th, 1833. He writes from New York city : "My connection with the Sabbath School, as either teacher or Superintendent, was during portions of the years

1831-2-3." Making tender reference to many precious names here, he adds: "Say to any of the loved survivors who may retain any remembrance of me, that I commend them to the grace of God in Christ Jesus, and pray that amid all the temptations of the world, the flesh and the devil, they may not fail to remember that their hope of triumphing is only in 'looking unto Jesus,' and taking the 'helmet of salvation' and the 'sword of the spirit, which is the word of God'." Mr. Williams, as he appeared, in the prayer meeting, with his tearful utterances, at this distance o. more than thirty years, is still remembered, with great affection, by some here.

1786-1867

The next Superintendent was William Clark, who united with the church the same year with Esq. Gilbert. He removed to this place in 1820, passing an honorable and useful life here, and finishing his course but a few months since. Mr. Clark has died so recently, and was so well known, that it is not necessary that I should introduce an extended notice of him here. He was a just man, and his death is a great loss to the church. The death of Fanny Spafford, during Mr. Clark's administration, produced a solemn impression, and was the occasion of deep mourning by the school. At her funeral the scholars were in attendance as a body, and marched in procession to her grave. She was one of the original five teachers, and was devotedly pious. Her death occurred September 5th, 1834.

Mr. Clark, after five years of service, was succeeded by Martin P. Kinney, now a Congregational minister at [the West. Mr. Kinney came here to teach a select school, in the spring or summer of 1838. He writes: "My recollections of my residence in Salina are all of the most pleasant character. My school was very prosperous, and many were the friends whom I loved to esteem as such. Being a musician, and fond of singing, I took charge of the church choir, and it was very pleasant for me to take an active part in the praises of the sanctuary. I also aided in the Sabbath School, and for a time acted as its

Superintendent. I have always taken great interest in the young." Mr. Kinney remained here but about a year, leaving in the fall of 1839.

He was followed again by Mr. Clark, whose next term of service extended to about 1843.

Succeeding Mr. Clark, who served nine or ten years in all, was Timothy R. Porter, who held the office down to about 1848, filling also intervals at other times. Mr. Porter is still with us; having been in the Sabbath School since its organization, either as scholar, teacher or Superintendent. His worth and services can be more fitly recounted at a later day.

Succeeding Mr. Porter was Abraham Davis; say from 1848 to 1851. Mr. Davis writes from Chicago: "More than twelve years have elapsed since I removed from your midst, and I cannot now recall incidents which would be useful to you. But my connection with your church through a period of nineteen years, and Sabbath School nearly all that time, has left an indelible impress of interest, which can never be effaced in this world or that which is to come." Mr. Davis is remembered as a kind-hearted and efficient helper in every good work.

After Mr. Davis we have Edward Smith, from 1851 to March, 1854. Mr. Smith is still with us, efficient and useful, acting as teacher of a Bible class, and Superintending, also, a large mission Sunday School.

Next was Mortimer L. Browne, now at the head of the Young Ladies' Institute at Auburn. Mr. Browne filled the office of Superintendent for about a year, from March, 1854, to August, 1855. He writes a letter for this occasion.

The next, and last Superintendent, was Dr. Henry Didama, who has served in this office longer than any other person, and is still at the head of the school, eminently useful, and most highly appreciated.

Were there time, we would be glad to speak of *Teachers* who have been faithful and useful in the school. Mr. Burton, was

not only for some time a teacher, but contributed liberally to promote the interests of the school. Shepard Marsh, still living, writes a letter for this occasion. He was a clerk with Hezekiah Barns, under the ministry of Mr. Kellogg and Mr. Ostrom. Charles Homans, whose address we have not obtained, was one of the most useful and efficient of his time.

It may be added, as a matter of interest, that in the spring of 1867 the Sabbath School undertook to raise, yearly, the sum of two hundred and fifty dollars, for the support of a Home Missionary. The Rev. David L. Kiehle was assigned to the school, who writes to us frequently, and from whom a letter is furnished for this occasion.

The church, which was dedicated in 1822, was a wooden structure, standing in the north-west corner, or quarter, of the Park. It remained till 1855. In 1851 the chapel was built on Salina street, nearly opposite the residence of Dr. Didama. The Sabbath School continued to be held in the church till the building was taken down. Then it was removed to the chapel. After the present brick church was built, in 1855, the chapel was moved from Salina street to the spot where it now stands, adjoining the church, and has since continued to be occupied by the school. In 1862 the chapel was enlarged to its present dimensions, and re-dedicated Oct. 22d of that year. Dr. Didama began to act as Superintendent about the time the chapel was removed to its present location.

Leaving the Superintendents, let us glance now at the line of Pastors. As I have said, the church, while a branch of that at the Hollow, was ministered unto by the Revs. Dirck C. Lansing, Caleb Alexander, Samuel T. Mills and James H. Mills. The Sabbath School was organized under Mr. Alexander. An extended notice of him, and of Dr. Lansing, who married his daughter, can be found in Sprague's Annals. Mr. Alexander was elected the first President of Hamilton College, but declined the appointment. He was a serious and profound man, but enjoyed a joke. The anecdote of his horse is familiar to many.

He once silenced a Unitarian minister in the old school house by the simple inquiry "Do you believe that Jesus Christ lived before the days of Augustus Cæsar?" It was under the Rev. James H. Mills, and by his exertion very much, that the church was organized and the edifice erected; and it was literally built with salt; the subscriptions being received and the contract made upon a certain valuation to this commodity. Mr. Mills continued to preach to the church at the Hollow till his death, which occurred May 20th, 1824. He was then thirty-six years of age. He was educated at Williams College and Princeton Theological Seminary. The Rev. Dr. Brown, of Cazenovia, who preached his funeral sermon, says of him: "As a scholar and theologian his attainments were highly respectable. As a christian minister and pastor, he was diligent, laborious and faithful. His heart was alive to all the christian enterprises of the day. And it may be said, without exaggeration or effort to eulogize, that but very few of his age in the ministry of the Presbyterian church promised to be more substantially useful to the church and the world." In a manuscript sermon which Mr. Mills preached at Salina November 13th, 1819, the following reference to Sunday Schools, as of recent origin, occurs: "Among the most auspicious signs of the times we may rank those institutions which have recently sprung up for the instruction of the rising generation in the principles of the christian religion,—I mean Sabbath Schools and Bible classes;" &c., &c.

The new church edifice was dedicated and the society organized, on the 23d of January, 1822. It is remembered as a bitter cold day. The Rev. John Brown, D. D., above referred to, preached the dedication sermon in the morning, from the text, I Kings, 8: 27: "The heaven of heavens cannot contain thee," &c. There is a notice of Dr. Brown, also, in Sprague's Annals. The Rev. John Keep, then of Homer, who has died within a year or two, at Oberlin, Ohio, preached in the afternoon.

On the 13th of March following, the Rev. Hutchins Taylor was installed as the first pastor, and continued his ministry till

September 7th, 1826. The revival of 1825, under Mr. Taylor's ministry, and Mr. Hudson's administration in the Sunday School, has been spoken of. It is related that while Mr. Taylor was minister here an effort was made to introduce Universalist preaching. There was then no church or stated preaching in Syracuse. One Sabbath, when it was known that a Universalist minister was to be here, Fisher Curtis, who was a supporter of Mr. Taylor, chartered a canal boat, filled it with people, and carried them through the side cut to the boat house, in Syracuse, where Mr. Taylor discoursed to them, leaving the Universalist preacher without a congregation. Mr. Taylor's ministry at this time covered about four years and a half. He was some years after called to be pastor of the church again.

The second minister was the Rev. Henry Hotchkiss. He and Mr. Taylor married sisters. He was not installed. He is first spoken of in the records March 2d, 1827, and last mentioned November 2d, of the same year. Within that time was the large addition to the church, to which reference has been made. Mr. Hotchkiss' ministry here could not have extended much beyond a year.

He was followed by the Rev. Hiram H. Kellogg,—also not installed,—mentioned in the records February 29th, 1828—February 27th, 1829. Mr. Kellogg began his labors here in the fall of 1827, and continued till the spring or summer of 1829. He writes a memorial letter, in which he mentions precious names and makes tender references to the past.

After Mr. Kellogg, was the Rev. James I. Ostrom; mentioned in the records July 3d, 1829—April 1st, 1833. He was installed pastor of the church June 24th, 1829. His ministry continued about four years. These were times of great excitement. Mr. Ostrom was a revival preacher, with marked peculiarities. In some respects he resembled Dr. Lansing, the first minister here. It is related of Dr. Lansing that once while preaching here, he discovered a young man, sitting in the opposite part of the house, laughing. Stopping in the midst of the sermon, and

stretching out his long arm, and finger, with deep solemnity he said: "Young man, there'll be no laughing in hell." It chilled the blood as if the arch-angel's trump had sounded. Mr. Ostrom was also perfectly fearless, and made the truth tell. He once gave offence, and promised to apologize; but the apology he made was for not having said the same thing before. As characteristic of him, once in a house prayer-meeting, when a christian brother was praying, whom he thought too long and indirect in his petition, he broke in upon him by saying, "Lord, what we want is that Mrs. ——— should be converted." It is also narrated of him that once in preaching he stopped and sung the hymn—

"Whither goest thou, pilgrim, stranger?"

and then went on with his sermon. Mr. Ostrom possessed a remarkable magnetic power, and his labors were much sought for in revivals. Once, at Baldwinsville, the work seemed to stop; the ministers were appalled; Mr. Ostrom was sent for; he spoke, and instantly seventy persons rose for prayers. Once in a time of humiliation and contrition, he called out into the aisles of the church all who wished to make confession of their sins. The aisles were filled with persons upon their knees, weeping, sobbing and praying. At another time, in admitting members, the large company came forward singing—

"Low down in that beautiful valley,"

a hymn which was very popular in those times. Only recently a lady in Rochester sent to learn where that hymn could be found, because of the impression it made upon her here thirty years ago. At another communion season the hymn was sung—

"Come, trembling sinner, in whose breast
A thousand thoughts revolve."

As they reached the words—

"I'll go to Jesus,"

the candidates left their seats as by a spontaneous impulse, and came out together into the aisles.

There were some things extravagant in those times, and yet, as one describes them, they were "amazing grace times." An instance of the power of prayer occurring here, is related. The Universalists had resolved to have a church here. They obtained the lot at the south-west corner of Centre and Park streets, near where the old school house used to stand, and raised a stone foundation several feet high. At this juncture two of the praying members of this church determined to commit the matter to God, and seek the conversion of the Universalist minister. They called upon him, and spent the whole night in prayer. It so operated upon his mind that he left the place immediately; the church was never built, and the foundation remained for many years, as a ruin, and was playfully spoken of as the monument of those praying men. Men actually trembled in those times, to have such christians pray against them. Under Mr. Ostrom's ministry the plan of learning a verse of scripture every day, in all the families, was adopted. These verses were made the lesson for the Sunday School the next Sabbath.

Mr. Ostrom is still living, at a very advanced age. He wrote in 1862: "My ministry in Salina commenced in May, 1829, and continued four years. Beyond this I find no record whatever. I know that the period was crowded with thrilling incidents more than any other of similar length in the history of my ministry. During that four years my time and strength were taxed, both at home and abroad, to the full amount of my abilities. Let God be praised for the privilege he gave to an unworthy servant of seeing richer displays of his Divine power than he ever witnessed before or since. May the same mighty Lord grant you similar displays, yea, more abundantly, in dear old Salina." Referring to brothers William Clark, Dr. Brace and B. Burton, all of whom have since died, and to brother Porter and others, he says: "Oh, how I should delight to come and see them all. * * * Well, I will hope we shall meet

in heaven, and there go over the history of God's wonderful love ; praising him at every step and forever."

Under Mr. Ostrom's ministry large additions were made to the church. In 1830 thirty persons united by profession ; in 1831 sixty-eight ; and in 1832 fifty-three. Many of these afterward fell away, and were suspended from the church.

Mr. Ostrom was followed by the Rev. Joseph I. Foot, mentioned in the records August 23d, 1833—February 5th, 1835. Mr. Foot was installed, but remained only about two years. The cholera cut down many, and drove others from the place. The prevalence of Perfectionism also, at this time leading to extensive discipline, made his ministry here unhappy. Mr. Foot was afterward elected to the Presidency of Washington College, in Tennessee, and received the degree of D. D. He was an able writer, and contributed to various periodicals. He died by an accident, April 20th, 1840. His memoir has been published. See Sprague's Annals.

On the 20th of July, 1836, the Rev. Hutchins Taylor was for the second time installed as pastor of the church. His name appears on the records between the dates May 16th, 1836—December 25th, 1839 ; making his second term in the pastorate a little over three and a half years. The church at this time appears to have been in a depressed condition. In a letter written in 1862 Mr. Taylor says : " I look back with no complacency upon my ministry in Salina. Yet I flatter myself that I was to some good extent instrumental in building up the church and society, and gathering souls into the spiritual fold of Christ. I went into Salina in December, 1821, and became the first settled pastor. It was then called a hard place. I however succeeded in gathering a considerable congregation, and we were blessed with revivals of religion. The church was for some time small, but it had power ; it had influence ; it was respected." Referring to the discipline which he found it necessary to exercise during his second pastorate, and which was

sanctioned by the Presbytery, he adds: "But it was not, after all, my old church. I remained three years, and departed."

Mr. Taylor was followed by the Rev. Joseph Myers, as stated supply; records, February 2d, 1840—June 9th, 1844. It is stated that he began his labors on the first Sabbath in December, 1839, and ended them the last of May, 1844. His ministry embraced four and a half years. Mr. Myers died in the village of Liverpool, February 9th, 1860. His remains were brought here, and his funeral attended in this church, the Rev. Dr. G. S. Boardman, of Cazenovia, preaching the sermon. Mr. Myers was an able and faithful minister. The church revived and increased in numbers under his ministry.

After him, the Rev. Elias Clark supplied the pulpit six months.

He was followed by the Rev. Thomas Castleton. His name appears in the records April 6th, 1845. He began his labors August 20th, 1845, and concluded them July 23d, 1849, remaining about four years. Mr. Castleton did much to impart new life into the church. The house of worship was repaired, new elders were elected, and new interest awakened in the Sabbath School. Mr. Castleton preached a historical sermon August 29th, 1847, which was afterward published, reviewing briefly the history of the church, from its organization to that time. The first Mrs. Castleton died during his ministry here. He afterward went to the South and married again. He perished at sea, in the fall of 1865, with a wife to whom he had been but recently married, returning from Galveston to New York.

After Mr. Castleton, the pulpit was supplied for about a year by the Rev. J. J. Slocum; July 1st, 1849—June 15th, 1850.

The Rev. William W. Newell, D. D., was installed pastor October 20th, 1850. He remained in the pastorate nine and one-fourth years, and was dismissed to accept a call to New York city, January 15th, 1860. Large additions were made to the church under his ministry. The chapel also was built within this time, and the present church edifice erected.

The Rev. J. B. Condit, D. D., of Auburn, supplied the pulpit for about two years, when the Rev. Lewis H. Reid was called to the pastorate, entering upon his duties the first Sabbath in November, 1861, and being installed January 15th, 1862. Mr. Reid has recently accepted a call to Chicago, Ill., and concluded his labors here May 1st, 1868.

Before closing this history, let us speak of the Elders of the church. The entire list, from the beginning, is as follows:

Michael Mead,	ordained	March —, 1820.
Ward Bassett,	"	March —, 1820.
David Brace,	"	July 31st, 1823.
Hezekiah Barns,	"	December 3d, 1825.
Alonzo S. Ball,	"	October 7th, 1832.
Edward Chapman,	"	October 7th, 1832.
John Hartshorn,	"	May 1st, 1842.
Abraham Davis,	"	October 1st, 1845.
Timothy R. Porter,	"	October 1st, 1845.
Edward M. Williams,	"	October 1st, 1845.
Henry W. H. Watkins,	"	February 6th, 1853.
Edward Smith,	"	February 6th, 1853.
Kellogg H. Loomis,	"	January 6th, 1855.
Henry D. Didama,	"	February 8th, 1860.
Horace Alvord,	"	February 8th, 1860.
Ephraim K. Evans,	"	February 8th, 1860.
Jonathan Dunham,	"	October 31st, 1866.
James Van Vleck,	"	December 4th, 1867.

Messrs. Hartshorn, Porter, Smith, Didama, Alvord and Van-Vleck now compose the session.

Messrs. Mead, Basset, Brace, Barns and Williams are dead.

Dr. Alonzo S. Ball, the oldest surviving member of the session, addresses us to-day by letter.

Let us speak of the dead. Michael Mead was reared a farmer, in Saratoga county; was married and converted in Liver-

pool, to which place he came in about 1809. He was a soldier in the War of 1812. Afterward he was made a Major in the State militia. He came to Salina about 1815. He was for several years, prior to 1823, Deputy Superintendent of the Salt Springs. He was clerk of the session from March, 1829, to April, 1842. The records, as kept by him, are remarkably neat and legible. He removed to Phoenix in the fall of 1842, where he died. He was an irreligious man in early life, but became a faithful and devoted christian. He was strictly honest. It was a common remark: "If there was ever an honest man, he was one." He was benevolent, giving without letting it be known. The farthings that fell to him as Salt Receiver, he devoted to the Lord. He furnished the bread and wine for the communion table, and always saw to the poor. If the church wanted anything it went to him. He signed notes for others, to his own injury; was well off at first, but became poor. He was strict in the observance of the Sabbath, and was faithful, as a father, in his family. His "no," or "yes," was enough. He was active in the organization of the new church, and his name stands at the beginning of the list of members.

The second name on the roll is Ward Bassett. He and Mr. Mead were the two original Elders. Both were ordained during the connection with the Onondaga Hollow church. He remained some two years after the organization, and was dismissed to Pompey July 30th, 1824. He was a physician; attended Lectures at Dartmouth College in 1815, and came to Salina in about 1818. At that time there were not more than two male members of the church here. He married a sister of Hon. William Taylor, of Manlius, November 1822. He was in poor health, and at one time contemplated going abroad, both for his health and as a missionary physician. He impressed others with the reality of his religion. At Beach's tavern, when he came in sight, card-players put their cards away. He had a happy faculty of carrying on a meeting. He was intelligent, was fond of the sciences, and at one time was corresponding

member of the Albany Lyceum of Natural History, and also of the Lyceum of Natural History of the Berkshire Medical College. He died at the house of his brother-in-law, in Manlius, July 18th, 1834, having been removed there from Oriskany in the last stages of consumption. Mrs. S. Alvord and Mrs. John G. Forbes, having heard of his declining state, drove all the way to Oriskany to see him, and thence to Manlius, but he had just died. Dr. Taylor, in 1862, wrote of him: "I think I may say that I have seldom been acquainted with an individual in whom religion appeared more of a fixed principle, exhibiting its fruits in his daily walk and conversation; and in all his intercourse with society and friends, manifesting itself as the first great and important thought of his heart, and the first and most cherished sentiment of his whole soul. He died, as he had lived, exhibiting the power of a true christian faith in calming, sustaining and comforting him in his last hours."

David Brace, the next Elder, has been spoken of as one of the earliest settlers of this place. He lived to an advanced age, eighty-two, and died December 21st, 1864, much respected and lamented. For many years he kept the only drug store here. He was a man of strong feelings and decided principles. He continued in the Eldership of this church until March, 1854, when he took a letter, and united with the Plymouth Congregational church of this city.

Hezekiah Barns united with this church by letter, February 5th, 1825, and was dismissed March 18th, 1837. Mr. Barns was from Charlotte, Vt., and removed from here to Phoenix, where he died in about 1850. While here he was engaged in merchandize, and resided in what is known as the William Porter house. One of the Superintendents of the Sabbath School, Cyrus Hudson, boarded in his family; Shepard Marsh, was a clerk in his store. He was an active, earnest christian. He would talk on the subject of religion while he was doing up a bundle. He was of a cheerful temperament, no-

ticed children, and was a friend to the poor. He spoke rapidly, and made short prayers. The Rev. Mr. Kellogg writes :—
 “Deacon Hezekiah Barns, who has long since gone to his home in heaven, was always present at the Sabbath School, with his interesting family. Some of your people will remember him, so meek, so gentle, so good, with his excellent wife. ‘The memory of the just is blessed’.”

Edward M. Williams united with this church by letter, January 12th, 1845, and died August 12th, 1852. He is spoken of as a most excellent man. His words seemed to come from the heart, rather than the mouth. For sincerity and depth of feeling, ability in prayer, and worth as a spiritual adviser, none in the Eldership surpassed him.

Thus have we followed up four lines of history. The place ; the Superintendents ; the Pastors ; the Elders. I must not detain you farther. This is an interesting day. Let us raise our Ebenezer and start on.



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Syracuse, May 28th, 1868.

EVENING EXERCISES.

1. Voluntary.
2. Before Jehovah's awful throne.—*Denmark.*
3. Scripture and Prayer.
4. 16th Hymn, "Praise to God."
5. Historical Address.
6. The Vale of Humility.

Low down in this beautiful Valley,
Where Love crowns the meek and the lowly,
Where low storms of envy and folly
May roll on their billows in vain.

This low Vale is far from contention,
There's no soul can dream of dissension,
No dark wiles of evil invention
Can find out these regions of peace.

The low soul in humble subjection,
Shall there find unshaken protection ;
The soft gales of cheering reflection,
The mind soothe in sorrow and pain.

O there, there the Lord will deliver,
And souls drink this beautiful river
Which flows peace forever and ever,
Where love and joy shall always increase.

7. Recitations.
8. Speeches by former Superintendents and others.
9. "All hail the power of Jesus' Name."—*Coronation.*
10. Recitations.
11. Address by Rev. Dr. J. B. Condit.
12. Song, "Homeward Bound" and Doxology.
13. Benediction.